



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

fundasset, Romanum proficiat, ubi Evangelium prædicans XXV. annis ejusdem urbis Episcopos perseverat."

While the more recent edition of Venice, 1818, which also gives an Armenian version, stated to date as of the 5th century, renders it as follows, 2 part, p. 269:—Petrus Apostolus cum primis Antiochenam Ecclesiam fundasset Romanorum urbem proficiat, ibique Evangelium prædicat et commoratur illic Antistes Ecclesiæ annis viginti (quinque).

After all we have said, we suppose few of our readers will be disposed to take any important historical fact on the uncorroborated testimony of a passage from Jerome's Chronicon.

If any further evidence were wanting to corroborate the position that no such statement ever existed in the original Chronicon of Eusebius; or, that if there was, Eusebius afterwards rejected it as uncertain, it might be found in what follows.

We have already stated that the Chronicon was written by Eusebius before his History. The History is, in fact, the more copious and correct work, which Eusebius subsequently drew up from the materials set down by date in the Chronicon; yet there is not in his History any such statement as is supposed to have been taken from the Chronicon by St. Jerome about the twenty-five years, or St. Peter ever having been Bishop of Rome. Even, therefore, if the Chronicon had contained such a statement, its not having been repeated in the History would alone show that it was not to be depended on, and either that Eusebius had discovered it to be doubtful or false, after having written it in the Chronicon, or that it was the mere interpolation of some copyists. Father Ceillier (vol. iv., p. 356-7) says—"Eusebius had already written a history of the Church in his Chronicon, but it was too short in that work. * * * He, therefore, undertook the task again, to make a more copious and more accurate one. Eusebius has incorporated in one work all those detached statements of the Chronicon, and has left us a complete history of what occurred most important in the Church during nearly 325 years. * * * Socrates, Sozomen, and Theodoret, who wrote the history of the Church after Eusebius, saw that there was nothing more to add to what he had written, and so began where he left off."

We ought not, however, finally to leave this subject without stating that although Eusebius says nothing about the 25 years, or of St. Peter having been Bishop of Rome at all, he does say in Lib. ii., ch. 14 (after giving an account, taken from Justin Martyr and others, of Simon Magus coming to Rome, and having so far prevailed as to have a statue erected to him on an island in the Tiber, between the two bridges, with the inscription to "Simon, the Holy God"), that "in the reign of Claudius the providence of God led St. Peter to Rome against this pest of mankind," though he does not say in what year he came there.

Having thus shown of how little real weight this supposed extract from the lost Chronicon of Eusebius is, we may, perhaps, safely leave the matter to the candid judgment of our impartial readers.

To do justice, however, to St. Jerome, we ought not to overlook what he himself tells us in his preface to the Chronicon. After alluding to the difficulty he experienced in translating it from Greek into Latin, he adds—"I must, therefore, beg of you to read as friends, and not as critics, whatever inaccuracies you find, especially as I have dictated the work to an amanuensis, and, as you know, with very great rapidity." Scaliger, observing on this, says, in his Prolegomena to this work of St. Jerome's—"It seems that when Jerome was dictating the translation of Eusebius's Chronicon, his attention was divided at the same moment between his amanuensis and the writing of other things; so that this distinguished man necessarily made blunders, as any one else would have done in such a case."

We have still to say a few words as to what is called the Liberian, or old Roman Catalogue, which was first, we believe, brought to light by Cuspinian, and published by Father Bucher in 1634, and afterwards by Father Henschenius in the Acta Sanctorum in 1679. What is the credit due to it, it would be difficult to ascertain; but even Bucher himself admits it is not free from blunders, especially in describing the periods of the earliest Pontiffs; and the learned Cave² has proved it to be full of the grossest

¹ We are aware that some writers have disputed the correctness of the translation (ἐπὶ τὴν Ῥώμην), as not meaning going to Rome, but we must in candour admit, that though it might have been more correct Greek to have said ἐπὶ τῆς Ῥώμης, to denote going to Rome, we cannot adopt the view which would translate the words "against Rome," not only because we think it an unnatural and forced construction, but because the verb χεῖραγωγεῖ, "leads by the hand," seems to denote a personal removal of St. Peter to Rome, to say nothing of the τὸ κληρύμα εὐαγγελίζομενος in the close of the sentence, which we do not think could be fairly interpreted of merely sending a book called the κληρύμα πύργου to Rome, though we do not doubt that such a work really had existence at the time, as Eusebius elsewhere (L. iii. 3), alludes to it as a book τὸ βιβλίον τε λεγόμενον αὐτοῦ κληρύμα.

² Itaque, mi Vicenti carissime, et tu Galliene, obsecro, ut quicquid hoc humilitatuli operis est, amicum, non iudicum animo relegetis; præsertim cum et notario, ut scitis, velocissime dictaverim.—Prolog. ad Chron. p. 3.

³ Catalogus Pontificum Romanorum. Ægidii Bucherii, Commentarius de doctrina temporum. Antw., 1634, p. 269. "Mendis non carum, fateror, tam in Consulibus quam in spatis Pontificum, maxime priorum, defindenda."—p. 273.

⁴ Historia Lit. tom. II.; Sæculum Apost. p. 7, sec. 2. Lond., 1698.

blunders of the transcriber. For instance, it places Cletus and Anacletus as two distinct persons, and both after Clement; and assigns, contrary to every historical record, an exact number of years, months, and days to each, viz., Cletus and Anacletus, with just as great particularity as we have seen it does in the case of St. Peter. Dodwell, we may observe, refers it to the 6th century, and even if it had been preserved in its original state, which there is no reason to believe it has, no one pretends that it dates earlier than the latter part of the 4th century.

We need scarcely add that all the arguments we have already adduced to prove the incorrectness of the statement in St. Jerome's Chronicon, are equally applicable to the passage in his Catalogue of Ecclesiastical writers, in which he repeats the statement in his Chronicon, and that they also show that Bucher's Catalogue is unworthy of credit in treating St. Peter as 25 years, one month, and nine days Bishop of Rome.

We might greatly strengthen our case by going into the absurd story of Simon Magus and his fiery chariot, which was ultimately worked up into the Golden Legend by Jacobus de Voragine in the 13th century, and which we have already given some account of in a former volume (CATHOLIC LAYMAN, vol. ii., p. 97), but for the present we must forbear doing so, merely adding that the earliest writer who mentions Simon Magus and his statue between the two bridges of the Tiber was Justin Martyr, who makes no mention whatever of St. Peter having come to Rome to combat with him; but, on the contrary, speaks of his statue as still there in his time, and ends the narrative by earnestly praying that it should be taken down.¹

St. Cyril, of Jerusalem, also speaks of Simon Magus' but asserts that he was destroyed by the prayers of both Peter and Paul, both of whom he treats as personally present, which, if it be true, establishes beyond dispute that the visit of Peter in the reign of Claudius, and his 25 years' bishopric, was a fiction or an error, as no one ever pretended that St. Paul went to Rome before the reign of Nero.

We pause here for the present, fearing that the patience of our readers may not quite keep pace with our industry.

It is, however, not a matter of light moment either to the cause of historical truth or sound theology, that erroneous records should be allowed to pass for true under the sanction of great names, and we wished to relieve our present subject of all difficulty of that kind, before proceeding to the next step in the chain of our argument against the Supremacy of the Church of Rome.

TO CORRESPONDENTS.

We have several letters in type which we have been obliged to postpone, from want of space. We hope our friends will excuse us for not noticing them more particularly.

To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

All letters to be addressed to the Editor, 9, Upper Sackville-street. Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber.

THE CATHOLIC LAYMAN is registered for transmission beyond the United Kingdom.

ERRATUM.—In our last number, at foot of col. 1, p. 85, expunge quotation from St. Jerome: the correct reading is, *errant*, instead of *erant*, which obviously alters the meaning of the whole passage.

The Catholic Layman.

DUBLIN, SEPTEMBER 18, 1856.

THE coronation of statues of the Virgin, and adulation of the reigning Pope, seem to be the order of the day in France.

We have lately called the attention of our readers to the coronation of "our Lady of Laus," in the Diocese of Gap, and the solemn benediction of the statue of Notre Dame de Myans, near Chambéry, in Savoy.

We have since learned, from a recent "mandement" of the Bishop of Puy, in France, that the ancient image of "our Lady of Puy" is also about to be crowned, under the sanction of the Holy See.

¹ Statuam, si ita vobis placet, deicite. Justin Martyr. Apologia I., s. 56, p. 77. Ben. Ed., 1742. We might make the same observation of St. Irenæus. Adv. Hæres. l. i., c. 20, p. 115.

² Cum vero error se latius spargeret, vitium illud correxit egregium par virorum, Petrus et Paulus ecclesiæ præsules illuc appaui (παράγοντες); Simoneque, illum videlicet opinione Deum, superbe se ostentantem subita morte perculerunt. Nam cum pollicitus esset Simon se sublimem in coscos elatum iri, ac demonum vehiculo sublatum per aera ferretur, genibus provoluti Servi Dei, concordiam illam demonstrantes, de qua Jesus dixerat. "Si duo ex vobis concordarint, de omni re quæcumque petierint, fiet eis;" concordie telo per precationem adversus magum immissio, præcipientem ad terram deiecerunt.—Cyril. Hieros. Opera. Ben. Ed. 1730. Catech. vi. s. 18, p. 95.

³ Our readers have already learned from our pages that this image is black, and was pronounced by Faujas de St. Fond, who examined it minutely in 1777, to be an Egyptian statue.

"To adorn the image of their august patroness with a splendid diadem," says the Bishop, "the pious congregations of the Holy Virgin have spoiled themselves, some of their diamonds, others of their precious jewels; these of their rings and ear-rings, those of their bracelets; a great number of the fruits of their savings: all have sent their offerings, &c." "This coronation," he continues, "will excite your joy and transports. We are about to consecrate solemnly the royalty of her whom you have learned to love, to praise, to venerate, from your very cradle. We are going to enhance her glory, who constitutes the honour, the joy, the hope, the life, almost of our episcopal city—of our entire diocese. We are about to adorn the august and sacred brow of her who, from the height of this holy mountain, protects your lives and your property, extends her tutelary hands over your towns and your fields, and blesses and renders fruitful your labours and your industry. Come, then, come quickly, run in crowds, fathers and mothers, husbands and wives, young men of piety, and chaste and modest maidens; and, above all, ye priests, our well-beloved fellow-labourers, charged, as well as we ourselves, with the duty of preserving and extending their lively and tender devotion to the Mother of God, which has always distinguished this beautiful diocese which Heaven has confided to our pastoral crook. Good inhabitants of Velay, PEOPLE OF MARY, we are assured that, on this occasion more than ever, you will evince the sentiments which animate you, and with which you will be nourished during the months consecrated to the Queen of Heaven. The holy father has extended the plenary indulgence granted for several centuries past to those who frequent this pilgrimage to each of the days of the octave of the Assumption, &c."

The above extract, from the *Univers*, affords a new proof that devotion to Mary has become one of the characteristic features in the ultramontane system of modern Rome.

We also learn from the *Univers* of 30th August last that the present Pontiff, Pope Pius IX. (who never loses an opportunity of encouraging the worship of Mary), has just granted to the city of Lyons, by a bull dated 29th July last, a plenary indulgence on the occasion of the feast of the Nativity of the Holy Virgin. The following is a translation:—

"PIUS IX., POPE. IN PERPETUAM REI MEMORIAM.

"It has been reported to us, that a custom has already existed for a long time in the city of Lyons that, in commemoration of the sensible protection of the Virgin Mother of God, of which this town has experienced the effects, a solemn benediction, of which the ceremony is renewed every year, should be given from the top of the hill of Fourviers, in presence of the people, on the day of the fête of the nativity of the same blessed immaculate Virgin Mary, by which means the whole city is recommended to the patronage of the Mother of God. And, as it is admitted that a greater abundance of benefits would accrue to the faithful if their piety were fortified by our apostolical authority, with some assistance towards their eternal salvation, and being desirous that we may not appear wanting in anything that might be for the good of the souls which we have the intention of saving, as far as in our power, in the Lord, and accepting with good will the prayers which have been presented to us for that purpose: Now we, by the mercy of God, and the authority of the blessed Apostles Peter and Paul, do hereby grant a plenary indulgence and the remission of all their sins to all and every of the faithful in Christ, of either sex, who shall be present, with piety, at the above recited ceremony, provided that, being truly penitent, and having confessed, and been strengthened by the Holy Communion, they devoutly visit on that day their respective parish churches or the sanctuary of Fourviers, and address there to God fervent prayers for the concord of Christian princes, the extinction of heresies, and the exaltation of Holy Mother Church, which indulgence they may apply also by the way of suffrage to the souls departed in the faith of Christ, and united to God by charity. And we hereby direct that these presents shall take effect, but during ten years only, all clauses to the contrary in anywise notwithstanding. Given at Rome, at St. Marie Majeure, under the ring of the Fisherman, the 29th July, 1856, and 11th year of our Pontificate.

Signed by Monsigneur Cardinal Macchi.

L. ✕ S. J. B. BRANCALONI CASTELLANI, Sub.

Our readers will remark that the *extirpation of heresies and the exaltation of the Church* seem to be among the uppermost ideas in the mind of the Pontiff; and we confess we are rather surprised to find that such paramount objects should not have called into existence a somewhat more liberal grant than a stingy *ten years' lease* only! Possibly, his Holiness does not feel very sure of the continued fidelity of the good city of Lyons, and therefore thinks it wiser not to commit himself by too lavish or permanent a distribution of the *spiritual* benefits of

the "inexhaustible treasury" of the Church in its favour.

The fact is, that the Gallican spirit is not yet quite extinguished in France, and probably Pius IX. does not feel quite sure that his late bold attempt to add a new article of faith to the creed of his predecessor and namesake Pius IV., without the aid of a General Council, may not, ere long, revive that spirit in a way not quite agreeable to the dispensers of spiritual benefits at Rome; and he, therefore, charily confines his grant to the short period of *ten years*—a lease on which it would scarcely be discreet for a cottier tenant to build a cottage.

But if devotion to Mary be one of the characteristic features of modern Rome, there is another sentiment equally dear to her—*devotion to the Pope*.

In times gone by the voice of the Pope, even when speaking *ex cathedra*, unless with the assistance of a general council, was scarcely deemed to be binding on the faithful, much less upon subsequent popes and councils; and no one would have ventured on the assertion that there was not a serious difference between the *voice of the Pope* and the *voice of God*!

Let us see how this is now. Cardinal Patrizzi was lately in Paris, as Legate from the Pope. On the 22nd June, his Eminence attended vespers in the church of Notre Dame des Victoires, accompanied by twelve prelates, among whom were two Archbishops and a Cardinal. The sermon was preached by *le Pere Lavigne*, of the Society of Jesus; and we have just procured from Paris a copy of it, published by Charles Douniol, Rue de Tournon, No. 29. It seems to us to be a document worthy of attention, as affording a specimen of the kind of religious teaching acceptable to, and approved by, the Legate of the Holy See in the year of our Lord 1856.

We think we have seldom read a more remarkable specimen of fulsome adulation and servile flattery; and, considering the place and the occasion, our readers will, probably, consider it little short of a blasphemous desecration of the house of God.

It commences literally as follows:—

"MOST EMINENT PRINCE,—I have not words to express that which is passing at this moment in my soul. Who could, without unspeakable emotion, contemplate the spectacle which displays itself before our eyes. A Prince of the Church, the highest representation of the Vicar of Jesus Christ, appearing, with all the sublimity of his character, and the grandeur of his mission; these venerated bishops, among whom I see shining the Roman purple; this immense crowd of people, which presses itself with filial love around these Pontiffs; above all those great things, the great Queen of heaven appearing in her sanctuary, more august and more resplendent than ever. One would say that her image, animated with a new éclat, renders the smile and love of our mother more lively in our eyes. Everywhere joy abounds: it glistens on every countenance; an atmosphere of heavenly peace surrounds us; 'It is good to be here.' Yes, it is good to be with this people, already so calm and so attentive; it is good to be with these bishops, who encourage us by their looks, and cover us with their benedictions; it is good to be with this Prince Pontiff, who brings to us to-day something of those pure joys which we should only experience at the feet of the Vicar of Jesus Christ."

Victory in all combats is the privilege of the Church. Woe to them who attack it. But France! these words are not for you. You attack it not; on the contrary, you support and strengthen its unshakable foundation. It has no need of you; all its power is in the immutable word, 'The gates of hell shall not prevail against her.' But, nevertheless, what glory to your battalions, they have reconquered the eternal city. Glory to the army which has surrounded the Holy See rather with its respectful homage than with its necessary protection! Oh France, I am proud of being your child!

In expounding to you these great things, I am only, my brethren, translating to you, in a very feeble manner, the teaching which we have received from our bishops. Permit me, Holy Pontiff, to thank you solemnly. If we are devoted to the See of Rome, if we encircle the supreme Pontiff with our respect—with our devotion, and our filial obedience—it is to you that we owe it. Your examples have been still more eloquent than your words. All has united to render your proceedings more solemn and more

unanimous; you have approached the representative of the Holy See to render homage to the supremacy of the Vicar of Jesus Christ. Pastors towards us, you know how to be sheep before St. Peter. You have willed that the measure of our fidelity towards you should be the measure of your respect and devotion towards the Vicar of Jesus Christ. How can we do otherwise than bow at your feet, when you prostrate yourselves at the feet of the supreme Pontiff; and must we not receive your word as the word of God, when you receive his as the word of Jesus Christ? United indissolubly to the See of Rome, when you speak, when you reprove, when you exhort, when you command, it is Peter—it is Jesus Christ who speaks, who reproveth, who exhorts, who commands. (p. 16.)

I have the happiness of seeing, at this moment, the Church prostrating itself before Mary, as before its mother. All its power, all its consolations, all its graces come to it through Mary. Who has better understood this than the Supreme Pontiff, whose presence is almost sensible in the midst of us? In the day of his distress, was it not towards Mary that his ardent prayers ascended? It was she who succoured him in his exile; it was she who replaced him triumphantly on his immortal rock. What, also, has not been his gratitude? Ah! how vividly the presence of all these Pontiffs collected around the august envoy reminds me of that solemn and still recent event, when from all parts of the Catholic world, bishops, responding to the voice of the Prince of Pastors, formed around him the most brilliant circle. What majesty, what grandeur, then surrounded the immortal Pius IX. But all his power he devoted in that day to the service of Mary. Never was his infallibility more incontestible or uncontested. He appeared even himself jealous of it. *Alone he decides, alone he pronounces*; or, rather, it seems that this sacred proclamation of the Immaculate Conception is the thought and the decision of all, so universally was it received with acclamation by the Bishops who surrounded him, and by the people who hastened, by their wishes, the irrevocable decree. In that day, Pius IX. was not only a Pontiff, but he was still more a Prophet. All the veils of the future were torn away before him. From the serene atmosphere in which he has placed his throne he extends his view beyond the distractions of the world; he perceives, in a period not, perhaps, far off, the peace of Heaven uniting itself with the peace of the earth, and the august Mary rewarding by her blessings and choicest favours this new homage, the most dear to her immaculate heart." (p. 21-22.)

The eloquent preacher thus alludes to the recent calamitous inundations in France:—

"The circumstances are solemn; but the Mother of Mercy has need of a grand calamity to manifest herself completely. When were we more miserable? What a spectacle of desolation and horror our poor country to-day presents! Oh, Mary! save us; for the waters have invaded our heritages, the dwellings of our brethren and our friends. —'Salvum me fac Deus, quoniam intraverunt aquæ usque ad animam meam.' What a hollow abyss is under our feet! Without thee there is no hope! They may give silver and gold, but all is insufficient without your aid, O, Mary! It is to you we cry, wretched children of Eve. We sigh, we groan, we weep in this valley of tears. You alone, O, Mary, can comfort us, you alone can repair all this ruin. Yes, by your divine power, you can make of our desolate fields a delicious paradise, and of those sad solitudes the blessed garden of the Lord." (p. 22-3.)

We ask, in sober sadness, whether, if a Hindoo or a Mahometan traveller had been present at this sermon, he might not have reasonably supposed that the Pope was the Deity of Christianity, and the Virgin Mary its Goddess?

We are not accustomed to speculate upon the language of prophetic inspiration; but we ask, is it clear that, when the blessed Apostle Paul was writing to the Thessalonian Church, he had not some fore-knowledge of scenes like this? See 2. ii., Thessalon. 3 and 4 v.

We have to request our readers to erase with their pen the short passage from St. Jerome's Epistle, adversus Vigilantium, at the foot of col. 1, page 85, of our number for last month. Through a mistake, which it would take up too much space to explain, but which we need not assure our readers was not the result of either design or carelessness, the writer mistook the word "*errant*" for "*erant*," which, we fully admit, was a gross blunder, and completely alters the sense of the passage. It will be easily observed, however, that the strength of the argument is not at all affected by the erasure; and, though we naturally feel mortified at having unintentionally given currency to such an unscholarlike blunder, it affords a new and satisfactory proof of how closely our pages are

watched by accurate scholars, both Roman Catholic and Protestant. We have to acknowledge our thanks to a Roman Catholic reader who first, through a mutual friend, communicated the misquotation to us, as also to several Protestant friends, who afterwards called our attention to it. With such supervision on both sides, our readers may feel as certain that no error either in argument or quotation will escape detection, as they may feel confident of our sincere willingness to acknowledge error whenever we unwittingly fall into it. *Humanum est errare*. We dispute the infallibility of Pio Nono, and it would ill become us to arrogate infallibility to ourselves. We can only console ourselves with the well-known quotation, "*Aliquando dormitat Homerus*." We suppose the very hot weather had something to say to our somnolency.

THE THIRD EPISTLE OF ST. PETER.

We trust our readers are familiar with two epistles in the New Testament which were written by the Apostle St. Peter. Protestants and Roman Catholics alike profess to acknowledge the authority of those epistles. But Roman Catholics profess to believe that their Church is in possession of other teaching of St. Peter, which has not been written. Now, for ourselves, we hold that all Christians ought to submit to every word of St. Peter's teaching, whether written or unwritten. The only question with us is, whether the Church of Rome really has any genuine unwritten teaching of St. Peter, of which we have never been able to find any plausible proof.

But our business now is not with the unwritten, but with the written teaching of St. Peter. If St. Peter had written a third epistle, no doubt all Christians would receive it gladly, as we would. Now, we have found a third epistle of St. Peter. It is true this epistle is not in the Douay or any other Bible; but it is certain that this epistle from St. Peter was duly transmitted by Pope Stephen II., in the year 755, to Pepin, the French Emperor, to whom the epistle was addressed. We take it from the learned Jesuits Labbe and Cossart, in their great work on the General Councils, vol. vi., 1639 (ed. Paris, 1672); and we give it to the reader without further preface, except to state that Rome was then in danger of being taken by the Lombards, who dwelt in the north of Italy; and that Pope Stephen had previously written to Pepin two letters of abject entreaty for help, even calling King Pepin "*spiritual fellow-father*;"* so that Cardinal Baronius compares Pope Stephen to a woman in labour crying out;† but those letters seemed to be in vain; so Pope Stephen then transmitted the following epistle to King Pepin:—

EPISTLE OF ST. PETER TO KING PEPIN.

I, Peter the Apostle, when I was called by Christ, the Son of the living God, by the will of the supreme clemency, was pre-ordained by his power as the illuminator of the whole world, the Lord our God himself confirming it—"Go, teach all nations, baptising them in the name of the Father, and the Son, and the Holy Ghost." And, again, "Receive the Holy Spirit, whose-soever sins ye remit, they are remitted to them;" and commending his sheep severally to me, his humble servant, and called Apostle, he says, "Feed my sheep, feed my lambs." And, again, "Thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. And I give unto you the keys of the kingdom of heaven; whatsoever thou shall bind on earth shall be bound in heaven, and whatever thou shall loose on earth shall be loosed in heaven." Wherefore, all who hearing have fulfilled my preaching, let them indeed believe that their sins are relaxed in this world by the precept of God; and they will go clean and without spot into that future life. For since the illumination of the Holy Spirit has shone in your refulgent hearts, and you are become lovers of the Holy and Undivided Trinity by the word of gospel preaching which you have received, truly your hope of future reward is held firmly bound up in this Apostolic Roman Church committed to us.

And, therefore, I, Peter, the Apostle of God, who have you as my adopted sons, appealing to the love of you all, exhort you to defend from the hand of the adversaries this Roman State, and the people by God committed to me, and also to rescue the house where I rest according to the flesh from the contamination of the Gentiles; and, in a word, beseeching, I admonish you to liberate the Church of God committed to me by the Divine power, because they suffer the greatest afflictions and oppressions from the most wicked nation of the Lombards. Neither suppose otherwise, most beloved, but trust, for certain, that I, myself, stand before you, as if alive in the flesh, and constrain and oblige you, with earnest adjurations. Because, according to the promise which we have received from the

* "Spiritualis compator," Labbe & Cossart, vol. vi., 1637.

† Baron. Annal. ad an. 755.